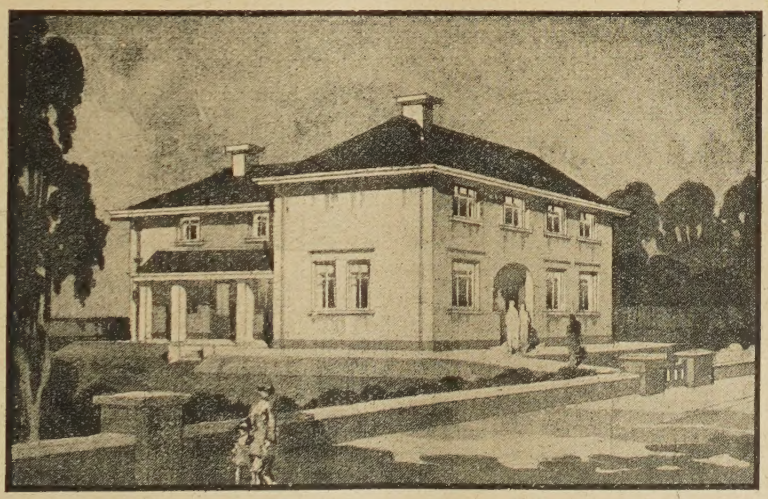
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 284 (Vol. XXIV.—5). MAY, 1927. ONE PENNY.



THE NEW GRUNDY HOME AT BLACKPOOL.

(see page 72).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

The Editor desires to thank the many friends, and various Churches, for the very kind sympathy expressed concerning the death of his daughter following soon after the passing away of her mother. Any correspondents who have not otherwise received acknowledgment, omitted by oversight, are asked to accept this thanks.

EDITOR'S NEW ADDRESS.—It is with much regret that deaths in the home have necessitated another change of address. He now resides at the house of his son, Dr. E. W. Smith, "BRADDA," MANOR ROAD, CHEAM, SURREY. Will correspondents and exchanges please note.

Among the losses by death of Unitarians, during the past few weeks the most eminent is that of Dr. Philip Wicksteed. He was a brilliant scholar, a leading authority on Dante, a translator also of works from the Dutch and the French languages, a University Extension Lecturer, a writer on philosophy and economics, he had also been minister at Taunton 1867-9, Dukinfield 1870-4, Little Portland Street, London, 1874-97.

Dr. J. Estlin Carpenter has recently published an able treatment of "The Johannine Writings" issued by Constable at 30s.

The London Sunday School Society held its Annual Choir Festival at Essex Hall, March 19th, when four choirs competed, the Newington Green Choir taking first place and Bell Street Mission the second. The combined choirs also gave a concert. The second part of the festival was given at Unity Church, Islington, on April 9th.

The Liverpool District Missionary Association Annual Meeting has been held at Toxteth Chapel. After the business the evening meeting was addressed by Rev. W. Paxton, F.R.G.S., a Congregational minister of Liverpool, and by Mr. Stephen G. Lee, M.A., of Manchester New College, Oxford.

An American Tea arranged by Ansdell Unitarians realised £16.

At Gainsborough the Unitarians have to move out of their old Chapel, and steps are in progress for the erection of a new building. Rev. J. M. Whiteman, resident minister, has preached for the Congregationalists, and has been secretary for Miners Wives and Children Relief on a committee representing all religious bodies.

Rev. Sydney B. Snow, late of Montreal, Canada, is to be the anniversary preacher for the B. & F. U. A., in Whit Week.

The Australian Unitarian Association has sent greetings to Rev. Ramsden Balmforth, of Capetown, the one solitary Unitarian minister in Africa.

A THOUGHT TO THINK ON

THERE IS NO GREAT AND NO SMALL
TO THE SOUL THAT MAKETH ALL.

The Stepney Green Unitarians held their Annual Meeting, April 6th, when the reports were of an encouraging nature indicating good progress and healthy conditions.

The Annual Service and Meeting of the Manchester District Association of Unitarian Churches was held on March 16th, service in Cross Street, Chapel, preacher Rev. A. H. Biggs, of Altrincham; at the business meeting it was reported that the United Bazaar had realised £5,077, a little over the sum aimed at; also that the Unitarian Churches of the district had been admitted into the Council of Christian Churches, and that Cross Street Chapel was being lent for the annual service and meeting of the Congregationalists.

Rev. C. W. Townsend has conducted a missionary visit at Leicester Great Meeting and the Free Christian Church, Narborough Road, also at Hinckley, Loughborough and Coalville, March 19-26.

The 10th annual report of the Pioneer Preachers Hostel was presented at a meeting, March 24th, when cordial testimony was made to the valuable services of the preachers to the Churches of the London District.

Eight new members at Essex Church, London, brings the membership to 301.

The North Cheshire Unitarian Sunday School Union has held an Arts and Crafts Exhibition at Flowery Field, Hyde, March 26th, with 152 entries in 14 subjects from 10 schools, Brookfield School, Gorton, taking first prize.

A Unitarian Sale of Work at Huddersfield, realised £226.

The 50 years' services to our Church at Kidderminster by the Misses J. and C. Badland, have been publicly recognised by presentations.

The extent of damage to the High Pavement Church, Nottingham, by the disastrous fire is estimated by the allowance of £5,030 by the Insurance Company.

The Moss Side Unitarian Bazaar, Manchester, raised over £191.

The Annual Meeting of the N. & E. Lancashire Unitarian Mission, was held at Blackburn, March 26th, preacher Rev. J. Morley Mills, supporter Rev. W. Stephenson. The service was followed by a public meeting in the evening.

The Unitarian Sale of Work at Southport realised over £346.

Rev. C. W. Townsend had a week-end Mission visit to Friargate Unitarian Chapel, Derby, March 26-28.

The new building erected at Boston, Mass, as a home for the American Unitarian Association is announced as opened with ceremonies and meetings which commenced April 24th.

Rev. Leonard Short, of Unity Church, Bolton, has to be absent from duty for some months owing to ill health, also Rev. Stanley Mossop, of Unity Church, Sheffield, and Rev. H. Fisher Short, of Bootle have been incapacitated for several weeks by a breakdown. We wish them a speedy restoration to their usual vigour.

NO UNBELIEF.

There is no unbelief:
hoever plants a seed beneath the sod,
d waits to see it push away the clod,
He trusts in God.

hoever says, when clouds are in the sky,
e patient heart, light breaketh by-and-by,'
Trusts the Most High.

hoever sees, 'neath winter's field of snow,
The silent harvest of the future grow—
God's power must know.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And day by day, and night unconsciously,
The heart lives by that faith the lips deny;
God knoweth why.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

NOTES ON THE NEW TESTAMENT
V. MARK.

At what time then did Mark compile his spel from the words of Peter. This date pends on the one to which we assign the Gospel d Acts written by Luke. I shall return to this tter, when I come to treat these two works. careful study of the two Gospels will show the tient reader that Luke evidently had Mark's ok before him, when he was writing his own. own opinion has always been that both his spel and his Acts were written before the rtyrdom of Paul during the persecution of the ristians under Nero in 67 A.D. Hence it is r to assign the work of Mark to some date lier than this, say about 63 A.D. It does not alidate this date, that the book contains a little ocalyptic chapter, which gives a prophecy of the struction of Jerusalem in 70 A.D. Many of critics have a small historical sense and a ited perception of how a book is written. A n of the commanding gifts of Jesus could easily esee the certain ruin of his beloved city and tion from the signs of his own times, and there nothing in the Chapter (xiii), which might not ll have been the result of clear previson of what s all but certain to come. No one tries to alidate the book of the Prophecies of Amos, ause he clearly foresaw the destruction of maria about thirty years before it came to pass. s book is universally recognised as his own, ugh within a generation after his death, what had foreseen came to pass.

Nor do we need to suppose that Chapter xiii med no original part of the Gospel. In fact cannot be easily separated from its place, and narrative without it would not run as smoothly it does. Of course this early date does not empt the author from making mistakes or lend- willing ears to many miracles. Tradition ows apace to-day and its growth was far more id at the beginning of the Christian Era. nfortunately the last chapter (xvi) containing account of the Resurrection has come down to us in a mutilated form and we are obliged to be content with the conclusion penned by Aristion at a somewhat later date, when tradition had time to grow still further. The accounts of this great event in the other Gospels are so confused and conflicting, that it is not easy to give a coherent narrative of what actually took place. But it seems certain that the real conclusion of Mark himself would have been much simpler than those of his fellow-Evangelists. That something did take place, which changed the original disciples from a state of panic to a state of confident hope, can hardly be doubted. But since nothing absolutely certain is known about it, it would be futile to attempt to give any fanciful explanation.

But the picture of Jesus throughout Mark is human: it has no traces of godhead in it and contains some features which are plainly opposed to any such conception. For example it gives no account of the Virgin Birth and no hint of a single incarnation. As has been pointed out, the descent of the Holy Spirit at the Baptism is recorded as a vision to Jesus himself. No other heard the heavenly voice ("Thou art my son") and he surely heard it in his own soul. Of the miracles something has been said, which need not be repeated here. It must be remembered that so far from miracles being a proof of deity, they are the reverse. Jesus himself once at least repudiates even the title of "Good," which he insists applies to God alone (x, 19.) This he could never have said, had he been conscious of his being in fact God. The whole of the Gospel bears traces of its origin in style and language. It presents the reader with the picture of the greatest of the prophets gradually growing into the consciousness, that he was the Messiah of his race, though far other than the Messiah they expected. A human Jesus is presented to us in all the glory of perfect humanity: hence we can try to follow him.

A memorial tablet has been placed in the Hope Street Church, Liverpool, to the late Rev. Dr. S. A. Mellor.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

Unitarian Development.

By Dr. C. C. EVERETT (1895).

It is not necessary to compare the belief of Unitarians to-day with that held by those even of the last generation. That their theology has undergone changes in the past, and that it is still undergoing change, is a fact that Unitarians frankly and somewhat proudly accept. Development in theology is regarded by them as a sign of life. There has been a great movement in the thought of the world in regard to all other matters, they insist; why should not theology advance with the rest? This change is very obvious when we notice the way in which Theodore Parker is spoken of by Unitarians of the present day, and compare it with the way in which he was spoken of by those who were his contemporaries. I do not say that all Unitarians would to-day (1895) accept the teaching of Theodore Parker; but he is recognised as one of the heroes of the denomination that during his life held itself aloof from him, the names of Channing and Parker being often linked together, while preachers who hold views similar to his, are welcomed to the pulpits from which he was excluded. The task is further simplified by the fact that as I believe, there is a greater uniformity of belief among Unitarians than among members of most other religious bodies. A creed is intended to promote unity of faith. In practice, however, it tends to produce divergence. The belief which a man holds, or thinks that he holds, is apt to be a compromise between what he would believe if left to himself and what the creed teaches. There is no natural line where these two meet. So the line in any individual case is more or less individual and capricious, while the fact that a certain belief is forced upon one tends to produce a recoil to a greater or less distance from it. Unitarians, being unhampered by any constraint, trusting merely to such faculties as God has given them, tend to reach results more or less similar.

GREATNESS.

I believe that the first test of a truly great man is his humility. I do not mean by humility, doubt of his power, or hesitation in speaking his opinions; but a right understanding of the relation between what he can do or say, and the rest of the world's sayings and doings. All great men not only know their own business, but usually that they know it, and are not only right in their main opinions, but usually know that they are right in them; only they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence.

Albert Durer writes calmly to one who had found fault with his work, 'It cannot be better done'; Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellowmen therefore to fall down and worship them; they have a curious undersense of powerlessness, feeling that the greatness is not in them, but through them; they could not do or be anything else than God made them. And they see something divine and God-made in every other man they meet.

—JOHN RUSKIN.

An American Unitarian minister, the Rev. George A. Mark, of Somerville, Mass., has been giving a series of sermons explaining the Unitarian Faith under the following heads:—

(1) We worship the living God, our Father and our Friend.

(2) We are disciples of Jesus of Nazareth, teacher of the love of God and the way of life.

(3) We believe in the infinite worth of man and his power of unending growth.

(4) We believe in liberty, democracy, and law, as essential to human progress.

(5) We pray for help to worship God sincerely, and to serve our brothers faithfully.

(6) We ever seek more truth and light.

These statements are the affirmations of the Unitarian Laymen's League, U.S.A.

The Fatherhood of God.

THE FATHERHOOD OF GOD.

STUDY COURSE NO. 5

[The references at the end of each article are to ages in the book, "Three Stages of Unitarian heology," containing the sermon by C. Gordon mes on "The Fatherhood of God." Problems re mentioned as hints for discussion.]

(5) THE FATHERLY PROVIDENCE.

The Fatherhood of God our Creator implies at He is the only Source and Producer of Life—e Eternal Provider. We have nothing which is ot given to us. All that we brought into the orld was supplied by Him. Our powers and culties are endowments conferred by Our ather and inherited from Him. By His rovidential plan we received our bodies and were reated spirits after His likeness—clothed in flesh or the requirements of the spirit in a world of aterial things. Thus do we owe all we have to Him. Our abilities, and powers are ours in trust o be used faithfully in His service. That is the eaning of Duty, that which is DUE to Him, hich we owe, our debt—which conscience eminds us of when it says that we OUGHT, hat we—owe it, for that is literally what it eans. Thus is it that we are responsible in roportion to our ability.

And this Fatherly providence is naturally in ur interest. It is benevolent, for our good, riendly always. Our Father is ever seeking in ll that He does to us, to promote our welfare and appiness. This earth is provided as our ursery and school, our training ground where ur experiences are intended to reveal to us His onditions of perfect life. It is ordained that we hould find these conditions by experiment, learng from our mistakes what to avoid and which ay to take.

The divine Providence is lavishly abundant. he earth produces more of material necessities han the whole of mankind really requires. If ny human beings suffer lack of food, raiment, or helter, it is due to human neglect not to any orgetfulness on the part of our heavenly Father. Equally lavish is the provision for the needs of he spirit—for the nourishment of the mind and oul of every human being. The whole universe s a vast book of lore to be read and studied. Its aws and its orderly design are there to be ecognised, searched out and understood so that he children of men can think the thoughts of od after Him and become His fellow-workers o-operating in His divine plan. Things of eauty in trees and flowers, and birds and every ariety of living things make their appeal to human admiration; the glories of the star bespangled sky, the splendours of sunrise and sunset, minister to spiritual delight. The joys of human fellowship, of intercourse with other minds, provide food for the noblest affections of the souls of men—and then there is—

"A Sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

References: 62-3; 94-6; 164; 281-3; 291-2; 308-9.

Problems: God's Debtors; Trustees; Our training ground; Why poverty? God's dwelling-place.

(6) THE FATHER'S IMPARTIALITY.

A good father is absolutely impartial, loving all his children alike and equally. To him all his family are equally precious, and there are no favourites. So is it with God the Father of all mankind. And more absolutely complete and perfect is He in His impartial justice and care. He is no respecter of persons. The humblest beggar is as dear to Him as the most exalted prince. His laws of cause and consequence know no distinction. The sun shines on all alike. The saint is as much in danger on a sinking ship as is the greatest sinner.

It should not be supposed that the differences in individual circumstances, of good or ill fortune as we say, are evidences against the idea of the Father's impartiality. Allowance must be made for the action of human free-will both individual and collective. And having made such allowance, it should also be realised that the Almighty makes use of all the consequences of free-will for the good of all mankind,—for the whole of the human race and equally for each and every one of its individual members. Plato said: "Since it is the province of a physician to take care of a certain whole, and he is both able and willing to do this, will the whole ever be in a good condition if he neglect parts, and such things as are small?" God has charge of the whole and of all its parts, and the welfare of the whole depends on the good condition of all its individual parts equally. The late Professor Huxley likened human life to a game of chess.—"the life, the fortune and the happiness of everyone of us (and more or less of those who are connected with us), do depend upon our knowing something of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the

players in a game of his or her own. The chess-board is the world ; the pieces are the phenomena of the universe ; the rules of the game are what we call LAWS OF NATURE. The player on the other side is hidden from us. We know that his play is always fair, accurate, and patient. But also we know to our cost that he never overlooks a mistake, or makes the smallest allowance for ignorance."

Yes, the Eternal Father is our partner in the game of life, and "we know that his play is always fair, accurate and patient." All our experiences are intended to clear away our ignorance and to teach us to know the rules of the game. In this continuous education of experience, nothing is lost, nothing is wasted, everything that happens is used up contributing to knowledge that is needed for the correct playing of the game. And this is equally true for each and every human being without exception. A similar thought is expressed in Longfellow's little poem of "The Builders,"—

" Nothing useless is or low ;
Each thing in its place is best ;
And what seems but idle show,
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled ;
Our to-days and yesterdays
Are the blocks with which we build."

—equally true for all in the impartiality of Our Father for all his children.

References : 24-5 ; 325 ; 314-17.

Problems : The whole and its parts ; The rules of the game ; God the Economiser ; Nothing useless.

(7) THE FATHER'S UNCHANGEABLENESS.

A true father is always a father. His love for each one of his children without exception is imperishable and unchangeable. The father in the parable continued his love for the prodigal after he had left him and gone astray. So in the New Testament the Christian teaching concerning the love of God our Father for all His Children, makes it plain that nothing can weaken or change it. The apostle says that "Every good gift and every perfect gift—cometh from the Father—with whom is no variableness neither shadow of turning" (James 1, 17). And Jesus declared that "joy shall be in Heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance." (Luke 15, 7, 10). Thus is it that nothing which man can do, however wicked or rebellious he may be, can change the Father's love for him or alter the Divine determination to seek his welfare.

Yet in popular orthodox Christianity God is represented as a fickle and changeable deity, capable of being tempted, of being repentant, and of interfering with the order of natural law to work miracles. Regarding the Bible as infallibly true in all that it contains, this popular belief is that God changes His mind, that He turned Lot's wife into a pillar of salt because she looked back, changed Aaron's rod into a serpent, caused Elijah to raise the widow's son from the dead, repented that He had caused David to number the people, enabled three men to be unhurt in a fiery furnace. Even the Gospel narratives compiled many years after the events they record, are accepted as true in accounts of raising the dead to life and of Jesus walking on the sea.

There is good reason to suppose that Jesus rejected the notion of miracle. When people in their superstitious ignorance demanded miracle from him he refused "and sighed deeply in his spirit and exclaimed, Why doth this generation seek after a sign? Verily—There shall no sign be given" (Mark 8, 12). He did not believe that the eighteen killed by the fall of the tower of Siloam were so killed as punishment for their sins (Luke 13, 4-5). When he taught that men should love their enemies, the reason he gave was that they might be like our heavenly Father, meaning that God loves His enemies and that no sinful opposition on their part can change that love.

Some professing Christians still think it good of God to change His ways and so they pray for rain in time of drought or for fair weather when heavy rains have become disastrous. They ask the Almighty to save them from plagues, famine and pestilence and every kind of evil as if by prayer God may be influenced to depart from His regular system of order and natural law and thus change His conduct of affairs in their special favour. R. A. Armstrong has well said that—"to ask that these laws and the like should be suspended whenever a human being is in the way is to ask that God would substitute disorder and confusion for that perfect and universal order which is the very foundation of all society and civilisation and progress and human happiness."

Our Father's unchangeable order of natural law is the perfect way of equal justice for all His Creatures. If He were to interfere with or depart from that order, it would be a confession of error and of imperfection. In this unchangeableness is man's greatest security. It is a sure witness to the Father's everlasting and never-ceasing loyalty to every human soul. It means that the unchangeable Love ever seeking its own is a power that will inevitably attain the fullest realisation of its divine purpose in each and every human being. It is the divine persistence of Our Father's imperishable love for all His Children.

References : 319-20 ; 327-8.

Problems : The Father and the Prodigal ; No variableness ; Miracles ; Use of prayer.

(8) THE FATHER'S DISCIPLINE.

A wise father trains his children by a system of discipline which is best fitted to serve their highest welfare and truest happiness. And God the universal Father is the perfect example of this. Just as a schoolmaster insists upon his pupils, strict obedience to certain rules for their own benefit, so does the Almighty Governor of all living things require adherence to rules and guiding principles of life necessary for the existence for which all men are created. But there is this difference, that the schoolmaster explains to his scholars what the rules are, so that they may know them at once, whereas the Universal Father leaves His children TO FIND THEM OUT FOR THEMSELVES through experience. Only in that way can they truly know them. He makes the trials of experience to be the schoolmaster to bring us to the ways of right living.

Long ago Lord Macaulay reminded us that no man can learn to swim unless he goes into the water. A human father went one day to the river to bathe and took his little boy with him. The boy was quite pleased that he would be able to stand in the shallow water and paddle and even immerse himself entirely in safety. But he was suddenly taken by surprise when the father lifted him up and threw him into the deeps. But the father knew what he was doing. He saw his boy sink for a moment and then rise to the surface, and watched him splash and struggle so that he managed to keep his head above water and make his own way back into the shallows, and the lad realised that he could keep himself afloat. The boy asked his father to throw him in again, and thus he learned to swim without any danger of drowning. But he would never have learned if he had only ridden over the water on his father's back. He found out the rules of the sport by struggling in the water by his own unaided strength. That was a wise father. It might seem hard and cruel to fling the child into the river. And had the little fellow known what his father was going to do with him he would have been frightened and would have thought hard things of him. But after it was done he knew that it was part of the father's wisdom and love.

Life is like a great river or an ocean. We are all ushered into it without any choice of our own, dropped as it were into the vast and ever surging tide of experience, to face and fight its buffetings, and if we knock our heads against the rocks or bruise ourselves against unseen obstructions we learn in the truest way we can, how to overcome difficulty, how to face trial, and which are the safe ways of life and joy and happiness.

In our ignorance we may think the Father is hard and cruel to put us to such risks of pain and suffering, but He knows that it is all necessary discipline for our good and that in due time we shall see the wisdom of it and the fatherly love behind it.

> "Ye fearful saints fresh courage take,
> The clouds ye so much dread,
> Are big with mercy and shall break,
> In blessings on your head.
>
> Judge not the Lord by feeble sense
> But trust Him for His grace;
> Behind a frowning providence,
> He hides a smiling face."

References: 225-9.

Problems: Experience and experiment; The Swimmer; Use of Struggle; Life a Battle.

MINISTERIAL CHANGES.—Rev. H. J. Rossington, M.A., B.D, of Belfast, has accepted appointment to the Church of the Messiah, Birmingham; Rev. W. C. Hall, M.A., of Todmorden, has accepted an invitation to become minister at Southport; Rev. Simon Jones, B.A., of Nottingham is exchanging pulpits for three months with Rev. Ramsden Balmforth, of Capetown, South Africa, by arrangement of the British and Foreign Unitarian Association, from June 5th; public farewell and presentations have been made to Rev. Lawrence and Mrs. Clare, at the Church of the Messiah, Birmingham; Rev. Herbert Crabtree has received farewell and presentation at Accrington, and has been publicly welcomed into his Brixton ministry; Rev. G. Randall Jones has had farewell and presentation on leaving Norwich; Rev. S. Skelhorn has been inducted at Oakfield Road Church, Clifton, and publicly welcomed; Rev. L. J. Belton, B.A., of Wolverhampton, has accepted appointment to our Aberdeen Church; Rev. Wilfrid Harris, M.A., has had farewell and presentation on leaving Dudley; Rev. Kenneth Bond has begun his ministry at Mexborough, March 27th.

Rev. C. W. Townsend has conducted a four days' successful mission with the Newark Unitarians.

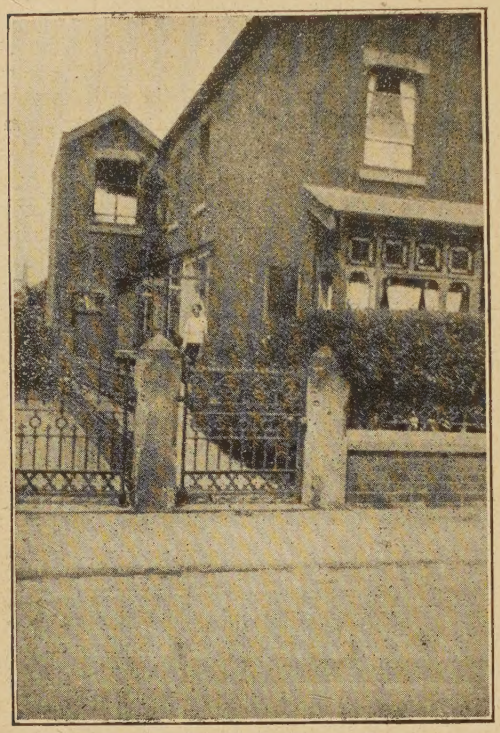
DEATHS.—Mrs. William Chadwick, of Wakefield, at Teignmouth, March 9th, 72; Mr. Samuel Pescod, Wylam-on-Tyne, March 15th, 68; Dr. Philip Henry Wicksteed, at Childrey, March 18th. 82; Mr. J. W. Jones, of Whitefield, at Crumpsall, March 21st; Mr. Joseph Boot, Newcastle-under-Lyme, March 16th, 71; Mr. J. B. Hickman. Cradley, March 20th, 72; Miss Dora Mary Smith, Sutton, Surrey, March 27th, 41; Mr. Ernest Sibree, M.A., Bristol, March 28th, 67; Mr. George Thomas, J.P., Irlam, Manchester, March 23rd, 79; Mrs. W. Currer Briggs, St. Paul, Minn, U.S.A., March 27th, 64; Mrs. O. A. Shrubsole, Reading, April 1st; Mr. Harry Hebden, Bolton, March 11th, 27; Mrs. Richard Wright, Whitefield, Manchester, April 6th, 74; Mr. Charles Fenton, I.S.O., Wimbledon, April 7th, 76; Miss Emily C. Brothers, Canterbury, April 8th.

The Yorkshire Unitarian Union Quarterly Meeting, held at Mill Hill Chapel, Leeds, reported on the work of its affiliated Churches, and the sympathetic arrangements for the carrying on at Selby following the lamented death of the late minister, the Rev. A. H. Brownlow.

The Grundy Convalescent Home for Children

(SOUTH SHORE BLACKPOOL).

By the Rev. CHARLES PEACH.



THE OLD HOME IN HARROW SIDE.

The Foundation Stones of the new Grundy Home have been well and truly laid; the walls are up to the roof, and the first call of the builders has been paid. Beyond all doubt the new Home is now a reality. The day of hopes and dreams is past; the hour for action has arrived. In faith and hope we have committed ourselves to the great adventure and our friends will see that we do not fail.

The cost of the new Home—land, buildings, walls, roads, equipment, etc.—will be between £4,500 and £5,000. Towards this sum we have the gifts of the late Mrs. Harwood, £500; Sir Cuthbert C. Grundy, J.P., £1,000; other personal gifts and promises, £500. We hope to sell the old premises for £800 and the payments and promises of our Sunday Schools and the Women's League so far recorded will, we anticipate, reach a further approximate sum of £1,000. Thus we have £3,800 in sight, leaving £700 still to be raised to meet our minimum requirements.

Will every Sunday School and every branch of the Women's League please take this as a direct and personal appeal for their help in raising the above sum. Also, will any other friends, who have not yet subscribed, please consider themselves within the embrace of this appeal. The plan we are following is to name beds after Congregations, Localities or Organisations, one bed to be so named for each £100 subscribed. Thus far the individual Congregations and Schools hoping to qualify are Chowbent, Bolton Bank Street, Bury Bank Street, Dukinfield and Monton. Beside these it is hoped that each local Sunday School Union affiliated with the Homes Committee will qualify for the naming of a bed by the collective contributions of schools and friends within its area.

The Women's League is well within sight of qualifying for the naming of one bed, and, as it is known other branches are preparing to help, it is earnestly and confidently hoped that before the fund is closed the League will have acquired the honourable right to name a bed in each of the two wings—the boys' and the girls'.

Then someone has asked us "What about the Laymen's League?" Well, what about it! The Laymen's League is represented on our Committee and its Leeds Chapter has made a contribution to this fund. If the other Chapters and members of the Laymen's League will try by a combined effort to qualify for naming a bed we shall all be delighted.

OPENING CEREMONIES.

Completion of the new premises is promised by the end of June. That means a happy opening ceremony in the golden summer—in contrast with the stone laying. By what ceremonial we shall mark the occasion has not yet been decided. But there is one detail that must not be wanting. We must be able to announce that the whole sum required has been paid or promised. It will be an anti-climax if we have to say we have built this Home for our sick children but we have not paid for it yet.

VERY URGENT.

Will all Schools, Branches, Chapters and others whatever their denomination please send in any sums as they come to hand and not wait until the amount they are aiming at is completed. We have to pay the builders by instalments as the architects issue their certificates. If the builders waited to the end so could the fund. The instalment system is quite proper but it will be more convenient to us if applied all round. All contributions received (except from branches of the League) will be credited to the local Sunday School Union covering the area from which they come in the matter of qualiifying for the naming of beds. All correspondence and contributions should be sent to the Secretary, the Rev. C. Peach, Great Hucklow, Buxton.

Church Organisation

By THE REV. WILLIAM C. HALL, M.A.

(4) THE CHILDREN OF THE CHURCH.

In my last article I tried to suggest the nosphere which should belong to an ordinary rvice. It should be distinctively worshipful, which all present should catch the spirit of it, ling that it was religious in the deepest sense d reflective of the truths which Unitarians nerally accept. I am concerned with the tter not only because I believe the growth of r congregations as such depends primarily upon r common worship but also because I am nvinced that the religious training of our ildren is incomplete until we have brought em, as it were through their own instincts, to e act of public worship. To this end I believe very serious revision of our Sunday school ethods is needed; and I can claim that I am pporting my belief with efforts to help towards eir revision. At present we leave the impres-on that Sunday school teaching is a thing to self, and we need to realise that all our school aching is but the beginning of something vastly gger. What has been called "Sunday school ligion," with the idea that one gets from it l of religion that is necessary, is not of itself kely to create a religious awakening in our untry. This statement would open a long scussion. Let me only assert here that the ligious development of our denomination pends on the co-ordination of Church and hool and on the making them an organic ligious whole more than on anything else.

In three of the towns (though one was a city) in which I ministered I frequently met people, long dissociated from our religious work, who said, "I got my religion at your Sunday school." How is it that these 'Unitarians,' as they called themselves, after their getting had nothing to give, neither becoming teachers in their turn nor helping in any way to support the congregational life? It is easy to reprove such people, but their defection indicates a weakness in our religious system; and more profitable than the reproval will be the attempt to see clearly and face the weakness, and to remedy it.

As we are at present in our different places, a church committee goes about its business in its own way, and a school committee goes about its business in its own way, and most of the business is to raise money or to devise something on the social side of things. They do not come together, as with advantage they could, to devise something for the religious side of things. They think that is the minister's business; as undoubtedly it is—and he should be given all possible time for it. But it is their business too, their prime business, because it is the prime business of both Church and School. These committees, whatever financial problems they may have to solve should find time squarely to face the question, "Is our Church doing the definitely religious work it ought to be doing?" They would then probably effect together plans of work which both in the public services and in the school classes would extend and deepen religious influence.

Literature.

HE CARNEGIE UNITED KINGDOM TRUST, THIRTEENTH ANNUAL REPORT (1926).

"County Library Conference, November 18th nd 19th, 1926. Report of the proceedings."

"Some Impressions of the Public Library Sys-m of the United States of America." Papers y six of the British Delegates to the Jubilee Con-rence held in Atlantic City, October, 1926, pub-shed by the Carnegie United Kingdom rustees, East Port, Dunfermline, Scotland. opies on application.

Our readers would do well to be interested in e splendid work being done in establishing ublic libraries in places wherever they are most eeded, in towns and villages and in the most out f the way country districts where otherwise such ublic supply of books would not be provided. he Carnegie Trustees do much pioneer work of is kind supplying libraries to schools in co-peration with the Education Authorities. The ssays, addresses, and discussions on library atters which these reports contain give valuable detailed information of the plans and methods of this library movement which in the public interest is deserving of the widest publicity.

"Disarmament by Example," speech by Mr. Arthur Ponsonby, M.P., in the House of Commons, Thursday, March 17th, 1927, with Foreword by George Lansbury, M.P. One Penny. Published by the "No More War Movement," 11, Doughty Street, London, W.C.1.

Here in this pamphlet the case for disarmament is well put by Mr. Ponsonby both in his speech and his letter which appeared in the "Manchester Guardian." Mr. Ponsonby believes that the people desire the abolition of war, but that the governments which are all the time spending millions of money on armaments and therefore preparing for war and making war more possible, do not possess the courage to make such a practical gesture for the security of peace as to set an example of disarmament. Consequently public opinion requires to be brought to bear

upon governments to make them take the steps which alone can secure permanent peace. What is greatly needed is a determined anti-war propaganda which may result in creating a government that will take the initiative of setting the example of disarmament. The wide publicity of this pamphlet by organised distribution will help greatly to that end. War is dis-unity which means waste and loss in every sense. Unity is the way of peace and prosperity. Applications for the pamphlet should be made to the Secretary at the address stated above.

The "No More War Movement" Declaration is as follows:

"War is a crime against humanity

I am therefore determined——

1. Not to support or take part in any war international or civil;
2. To work for total disarmament, the removal of all causes of war, and the establishment of a new social and international order based on the pacifist principle of co-operation for the common good."

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

The members of the Fellowship will be sorry to know that during the past month two of its elders have passed away. Mr. William Risk, of Glasgow, died on March 26th in his 83rd year. He had been a member of the Glasgow St. Vincent Street Church for over 50 years. A subscriber and reader of this magazine for some time he became much interested in the work it has been doing, and on the idea of The Unity Fellowship being mooted he soon volunteered. He has now joined the fellowship of the faithful in that other sphere to which we shall all follow in due time, somewhat more fully prepared, let us believe, by his connection with our work. We will treasure the memory of him and do him reverence by this record.

Mr. George Thomas, J.P., of Irlam Hall, Irlam, Manchester, the one "Life Member" of the Fellowship has also passed on at the ripe age of 80. He was an earnest Unitarian interested up to the last in its missionary propaganda. He was eager in promotion of the Fellowship and his departure is a serious loss to its prospects. A broad-minded man with the forward look in politics, theology and social progress he did much to encourage various reforms. One illustration will serve in point. He was a thorough believer in cremation as the most hygienic and reasonable method of disposing of the earthly remains at death, and ordered a monthly packet of reprints of the Cremation page advertisement from this magazine. He also leaves with us a fragrant memory of good personal influence and we regret that he is no longer with us.

Concerning Fellowship work there is not much that is new to report. The Secretary communicated with a list of people in Luton who are thought to be in sympathy, but so far no response has been evidenced apart from our good friend and fellow-member Mrs. Henderson. The Sutton Circle started by the Secretary has no direct connection with the Fellowship so far, though it is doing real fellowship work. The fortnightly discussions have been very interesting and helpful. By the time these notes are published its concluding meeting for this session will have been held. But the members may continue their intercourse during the spring, summer, and autumn, in the form of country rambles, and resume the indoor discussions later. That is a good idea. Our readers in every locality might form a Unity Fellowship rambling group, exploring the ways and highways of the rural parts of their own district and after a few miles walk take tea together at a cottage or other house of rest. All the better if at the end of tea some topic should be introduced for 30 or 40 minutes general talk. This idea of course can be realised quite independently of the Fellowship, but connection with it is very desirable if the Fellowship is to become more and more the inspirer of closer intercourse between our readers and of various means of mutual aid and co-operation.

That is a reminder that the Fellowship does not receive the support that was hoped for. Membership at the trifling fee of one shilling a year equal to as little as one penny per month in support of its aims, is easy enough surely for any who are willing to help. Those who subscribed for 1926, should not forget to do so for 1927 and so on annually to make the continuance of the Fellowship secure. The idea of holiday parties suggested in these notes has not been taken up

t with any promise of realisation. If any group of members will express a desire for arrangements to be made for their holiday accommodation as a party at any holiday resort at the seaside or in the country the Fellowship Secretary can make such arrangements for them on reasonable terms. This is part of the Fellowship work for the promotion of closer intercourse.

Books for theological study are still being supplied through the Fellowship, to members, at half-price. The Study Course now appearing in this magazine on "The Fatherhood of God" ought to be helpful to members who follow it, and should be useful to teachers of senior or adult classes in our Sunday Schools, or for a Sunday lesson from the Superintendent's desk. To promote the inculcation of definite convictions and a real faith to live by is part of our Fellowship work and is of tremendous importance. Any suggestions for Fellowship usefulness are earnestly invited, and the Secretary will gladly reply to communications. It was William Morris who said: Fellowship is Life, and lack of Fellowship is Death.

The Women's League.

At Dob Lane, Failsworth, Manchester, the branch of the Women's League has been revived, at the inaugural meeting, March 23rd, with an attendance of about 50. Mrs. D. P. Stewart conducted service and Mrs. Woodhouse, national president, gave a helpful address on the League's ideals.

The Manchester District Women's League held its annual meeting service at Cross Street Chapel, Manchester, Saturday, March 19th, with an attendance of 200, when Mrs. Woodhouse conducted service and gave an address on "Opportunities for Service." Tea was held in the Memorial Hall, after which the business meeting was held, the president, Mrs. W. C. Hall, in the chair. There were delegates from 28 branches. Mrs. Hall reported visits to 13 branches. Reports of sectional departments were received that of the Fellowship section giving interesting particulars of help to members travelling to distant lands. Officers were elected, and the representatives appointed to act on other bodies. Miss Nettlefold gave an interesting account of her visit to America for the centenary celebrations of the American Unitarian Association. Votes of thanks were passed.

The Unitarian Women of the Cairo Street Chapel, Warrington, have formed a branch of the League at a meeting on March 10th, attended by Mrs. Willmer and Mrs. Rowlands, president and secretary respectively of the Liverpool District League, both ladies giving addresses on the aims and work of the League.

At the Halliwell Road Unitarian Church, Bolton, the evening service, March 27th, was arranged by members of the Women's League. Mrs. J. Lowe conducted and Mrs. A. B. Woodhouse of Manchester was the preacher. There was a women's choir and a lady organist. Mrs. Woodhouse spoke on "Freedom."

The London District Women's League held its quarterly meeting at Golder's Green, April 2nd, the service being conducted by Mrs. A. Hayward, of Peckham, who gave a helpful address. After tea Mrs. W. R. Stevenson presided over the business meeting. There were 12 branches represented. Mrs. Classon Drummond spoke on the League of Nations Union; Mrs. Alfred Wilson, on the New England Associate Alliance; Miss Grace Mitchell on the Fellowship work; and Rev. Joyce Daplyn, Mrs. Blake Odgers, Miss Brooke Herford, and Mrs. Shapley, on the Cecil House Public Lodging House Fund.

At the Annual Meeting of the Banbury Unitarian Church, it was reported that the Women's League branch had a very successful year's work and made contribution to the Church funds.

At Accrington the Women's League presented Mrs. Crabtree with a cakestand, on her removal to Brixton.

At Ilminster the Women's League organised a successful Sale of Work.

THOUGHTS FROM GEORGE ELIOT.

What greater thing is there for two human souls, than to feel that they are joined for life—to strengthen each other in all labour, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent unspeakable memories at the moment of the last parting.

Do we not all agree to call rapid thought and noble impulse by the name of inspiration? After our subtlest analysis of the mental process, we must still say that our highest thought and our best deeds are all given to us.

The beginning of hardship is like the first taste of bitter food—it seems for a moment unbearable; yet, if there is nothing else to satisfy our hunger, we take another bite and find it possible to go on.

At Hamilton, Ontario, Canada, a new Unitarian congregation has been established.

At Stamford Street Chapel, London, presentations have been made to Mr. and Mrs. A. A. Tayler, in recognition of long service.

The Sale of Work in aid of the funds of the Stockport Unitarian Church realised with donations £270 to clear off a deficit of £261.

For the Children.

By Rev. H. FISHER SHORT.

THE THREE WISE MONKEYS.

I bought it in Torquay where I was picking up new strength after an exhausting month of influenza. A quaint and curious little ornament, it was made by the quaint but clever little people of Japan. And it is called "The Three Wise Monkeys."

Close together, they sit in a row. They are alike and yet different. Their little brown bodies are alike, and so are their little red faces; but each is doing something different from the others. No. 1 is covering his mouth with his hands; No. 2 is covering his eyes; No. 3 is covering his ears.

And it is because of this that they are called "The Three Wise Monkeys."

The other evening, I was looking at my three little friends, as they sat in front of the drawing-room clock, and they reminded me of you. No, that isn't a joke; though you may be forgiven if you suspect that it is. Suddenly, I said to the little brown fellows, "I'm going to tell the children about you."

Now, whether my abrupt remark surprised them, or whether it was the comfy chair by the rosy cosy fire, I cannot say; but what happened next was decidedly interesting, if somewhat unusual.

To my great delight, the little brown brothers replied, "How lovely! But which of us do you mean?"

"Why, all of you," I answered.

"How jolly!" they cried together; "And what are you going to tell the children about us?"

"I shall tell them what you are doing and why you are doing it," I said; "but, of course, you will have to help me."

"That will be, indeed, a pleasure," they said, politely.

I had no idea that monkeys could be so well mannered, and I was charmed.

"First of all," I began, "tell me why you are called "The Three Wise Monkeys."

Though their faces are so red, I fancied they blushed at my asking such a personal question.

Really, I ought to have known better. I ought to have remembered that no wise monkey would dream of boasting about his wisdom, any more than a sporty boy would think of swanking about being decent. When I realised what I had done, I became as silent and confused as the little brown chaps. And I rather fancy that I went a little red; for No. 1 found his tongue and rescued me by saying, "You know, I suppose, that we are silent preachers."

Being a bit of a preacher myself, I pricked up my ears and said, "Silent preachers! How do you mean?"

"Our sermons are in dumb show," smiled No. 2.

And before I could frame another question, No. 3 said, "We are apostles."

"That means you have been sent into the world to carry good news to the children of men, doesn't it?"

In answer, they just nodded their heads like three little manderins.

"And what is your message?"

"Mine," said No. 1 "is, speak no evil."

"I see; that is why you cover your lips."

"Mine," said No. 2 "is, see no evil."

"That, I suppose, is why you cover your eyes."

"And mine," said No. 3 "is, listen to no evil."

"And for that reason, you cover your ears."

All this set me thinking. I thought, "How very beautiful!" And yet, on reflection, these things seemed to be easier said than done. I looked up and opened my mouth to say so; but, to my amazement, the little brown preachers had vanished. The next moment, I was aware of the presence of an Angel who said in words like music, "Love never faileth." And before I could utter a word, he, too, had vanished, leaving me alone with my thoughts.

"Whatever did he mean?" I asked myself. Then, I remembered where I had read his beautiful words and others like them, and, in a flash, I understood.

To speak no evil, to see no evil, to hear no evil, are difficult, if not impossible—except where love is.

Love makes them easy. And why? How is it that love never fails in these things? Because love THINKETH no evil.

A crash opened my eyes. It wasn't really a crash, though it sounded for all the world like one. Looking down, I saw that a coke had fallen from the fire into the fender. Looking up, I saw the "Three Wise Monkeys" faithfully preaching their silent sermon.

The Kiddies' Own Corner

Conducted by Uncle Fisher.

41, Oxford Road,
Bootle,
Liverpool.

Dear Kiddlekins,—

I've waited and waited for your sweet little stories, but they haven't yet arrived. The Editor has waited too, and tells me he can't wait any longer. So I am going to punish you by filling

our spaces with a nonsense rhyme of my own. ow, please hurry up or I shall have to punish ou again. Angry? Bless your little hearts, o! You see, I'm

Always your loving,
UNCLE FISHER.

A Plaint
Of a Saint
With a can of Paint.

Teddy found a can of paint—
Mummie calls him "Little Saint"—
I do not say the paint was lost;
For Daddie knew how much it cost:
He knew, too, it was on a shelf—
I saw him put it there myself.

But Teddy found it, all the same,
When weary of another game.
He said, "A painter I will be."
He painted until time for tea.
But such a messy mess he made,
* * * * * * * *
Not paint but pain, he found, I'm 'fraid.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

DRINK AND HOME LIFE.

Dr. Violet Kelynack says, "It is practically impossible—at least among the poor—for the alcoholic home to be hygienically healthy. The drink-enthralled woman spends a large part of the hard-earned wages of her husband in personal indulgence, with the result that the home and children suffer. The sense of pride in the home is lost, and neglect, carelessness, and apathy lead to a breach of all the laws of personal and domestic hygiene. By the narcotising influence of alcohol on the nervous tissues of the mother she becomes neglectful of herself, forgetful of her children, contented with her unnatural environment, and unresponsive to all incentives for the betterment of herself or her family. And—the like applies in great measure to the husband and father."

Rev. Henry Carter says that "In houses of strictly limited income a little more alcohol means a great deal less food. It may also mean that a child's education is abruptly ended at the earliest school leaving age, so that as a wage earner the boy or girl may make good the gap in family income which parental intemperance causes. It must inevitably mean the weakening or destruction of the highest quality of home influence."

General and Mrs. Bramwell Booth whose unrivalled knowledge of the social conditions of the poorer classes entitles them to speak and gives weight to their opinions, declare that, "Because of this curse, tens of thousands of young people enter upon the serious affairs of life with all real affection for home and parents shattered, and with all high ideals as to home life they should be eager to build up destroyed"; and it is truly asserted that "This deprivation of parental love and care is as true of the well-to-do home stricken by alcoholism as of the home of scanty and insufficient means."

How it affects the resources of the home may be shown by the following: In 1921 there was spent in Great Britain in the purchase of intoxicating drink £372,500,000. With an average of five persons to a family this makes on the basis of the census of population for that year an expenditure of £43 or 16 shillings per week per family or more if allowance is made for those who spend nothing on intoxicants. In thousands of homes where every penny is needed for food and other necessaries the expense of not less than 16 shillings in drink is a very serious matter. It is a needless expenditure. The Medical Advisory Committee of the Liquor Control Board declared, "It is certainly true that alcoholic beverages are in no way necessary for healthy life."

What is the frequent effect of parental example upon the young?

Dr. Mary Scharlieb describing the bad start in life for young people reared under the drinking habit, said: "The children cannot be well bred, well nourished, and well educated, nor can they be good, self-respecting citizens, if their mental and physical constitutions are damaged before birth by their mother's fatal alcoholism, if their home is miserable and wanting in all the necessities of life, if the lessons they learn at school are effaced by the bad influences of home, and if all noble, patriotic and self-respecting ideals are crushed out of them, so that when they themselves become men and women they accomplish nothing beyond the work absolutely necessary to purchase food, and have neither strength, energy, nor desire for anything beyond the sordid necessities of everyday life."

The late Sir Thomas Clouston, Lecturer on Mental Diseases, Edinburgh University, investigated 2,000 cases of insanity caused by alcoholism, and found that nine-tenths of those whose careers were thus wrecked 'had taken to drinking to excess before they were twenty-five years of age.'

That which so seriously degrades home life and saps away all moral and spiritual idealism, is surely the foe of all religion, robbing the churches of those who might otherwise be their helpers and active workers, counteracting all the good influences of Sunday Schools, and creating difficulties and obstructions in the way of all progress and every needful reform.

The Test of Faith.

She was an old lady of more than fourscore years, and she had been a devout Calvinist believing in the doctrine of election. And now that she was drawing near to her closing years on earth, still a pious soul, she was often anxious wondering whether she were after all one of the elect chosen for salvation or not.

Her grandson, a young man reared in a more humane belief came to see her. They sat opposite each other by the fireside engaged in talk.

Suddenly she said: "Do you think I shall be saved?"

"Saved! Why Grannie there can be no doubt about it. Don't you think God is as good as you are?"

"As good as I? Surely He is much better than a poor creature like me."

"Well, Grannie,—if God is only as good as you are you will be all right; you are safe in His care."

"Eh, laddie, I hope you are right. My mind is often puzzled about it."

"But, Grannie,—why be in doubt? If one of your children were in danger of falling into a fire, would you try to save him from burning?"

"Of course I would."

"Then be sure, dear Grannie, that if God is only as good as you are He will do everything to save you."

"Ah, but suppose I am not good enough. Suppose He thinks I've done wrong sometimes, and that I am not deserving of it?"

"But, what would YOU do if one of your sons had been a scapegrace, a great sinner, even bringing great sorrow upon you,—would you put him in the fire?"

"No! I wouldn't. It would be too cruel."

"You wouldn't? Then if God is as good as you, you can trust Him to save you as certainly as you would save your own child."

The old lady seemed to be re-assured, and no doubt her mind was considerably set at rest.

Years went by. Long ago Grannie had passed into the great Beyond. The grandson had reached more than three score years and ten and had grandchildren growing out of childhood into youth. For over forty years he had been greatly blessed with the companionship of an exemplary wife and an excellent daughter, both of whom had ministered devotedly to his happiness and comfort. Suddenly they were taken from him by death, and he was left alone. His sorrow was deep and he realised the loneliness. But he had a great Faith which sustained him. He believed in the perfect goodness of God, that He makes all things work together for the fulfilment of the divine goodness, and for the welfare of all His children. When the testing-time came in its severest form his Faith stood the test and filled him with a great confidence.

Einstein and Newton.

By BERTRAND RUSSELL, F.R.S.

Some portions of the public have a mistaken idea that Einstein has undone the work of Newton. The practical difference between Einstein's theory of gravitation and Newton's is so slight that it can only just be discovered by the most delicate observations. For almost all practical purposes, Newtonian methods will continue to be applied, because they are simpler than Einstein's and lead to results so nearly correct that it is seldom necessary to take account of the slight difference resulting from newer ideas. In theory, it is true, there is a profound difference between the system of Einstein and that of Newton. The system of Einstein is more philosophical, and solves difficulties which have long troubled the philosophical student of physics. Moreover, for the first time it makes gravitation seem no longer mysterious.... It is scarcely conceivable that the human race could have arrived at Einstein's theory except by way of Newton. It is fortunate from this point of view that the bodies with which we are acquainted on the surface of the earth do not move with velocities approaching that of light. For if they did the Newtonian theory would never have seemed plausible, and men would have had to discover Einstein's theory all at once, or remain content to think the world chaotic; and I do not think that any human being who has yet existed has had sufficient genius to invent such a theory without the stages that have led up to it. (From "Radio Times," April 8th, 1927).

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The cold inanimate form in which the spirit dwelt remains for disposal, and a prompt decision must be made.

Nature brooks no delay, her relentless forces of dissolution are already at work.

Will you work with her in wisdom and confidence using Fire, the great purifier with its golden tongues of flame, her surest and swiftest co-operator, or will you passively leave what once was a loved form to hideous corruption and decay in the cold, damp, repulsiveness of the grave, a menace to the living and with scant honour to the dead?

This subject should receive the reasoned consideration of every intelligent person.

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Publishing Office: 13, Bream's Buildings, London, E.C. 4

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